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WEEKLY REVIEW.

—Bombay has lost one of her most distinguished and respected citizens, Dr. Bhau Daji. He was specially versed in the antiquities of India. He was connected with a score of literary and scientific societies in various parts of the world. He was a very generous, large-hearted and open-handed man, and needed a princely income to gratify his benevolent impulses. Had he devoted himself fully to his profession, it would have brought him in a very large income; but a multitude of pursuits and inquiries divided his attention. Some that knew him intimately had hopes that he would avow himself a Christian. He was 'almost persuaded,' says a contemporary, to become a Christian.

—T. in the *Times of India* writes about the views of the *Guardian*, which he seems strangely to misapprehend.

The *Guardian* can be outspoken and strong enough in its language when dealing with the floating bubbles of sin and immorality cast up from the seething current of weak and fallen humanity; but the great immorality of those in high places, of drawing upon taxes raised from idolaters and unbelievers, it speaks about with bated breath.

This is a grand sentence, certainly. If the connection between Church and State is legitimate, if the servants of Christ have a claim upon the State for support, then it will not be easy to see the immorality of 'drawing upon taxes raised from idolaters.' But we have always opposed this dependence of the Church upon the State, and have always maintained that the Church should support her own institutions, and direct her own ministers.

An "outburst of feeling" on this question would probably do as much good for Christian missions, which it holds in such esteem and as of such vital importance, as all the efforts of Mr. Taylor and his compeers together: for a scandal to Christianity would be removed, and the general field of mission enterprise be cleared of what is an incubus, an obstacle.

This reference to Mr. Taylor is singularly out of place. "Mr. Taylor and his compeers" are carrying on a self-sustaining Mission-work. They who have been brought to the Lord in connection with the work supply the means necessary for its prosecution, and are demonstrating in the most unequivocal way the non-necessity of State-paid salaries for ministers of the Gospel in India. It is true that the missionaries referred to live in a humble and economical way, but then they do it cheerfully, coveting no man's silver or gold. If T. is sincere in his solicitude that the revenues of this country should not be used for the support of the Bishop and his Chaplains, he should regard with great interest the work in which "Mr. Taylor and his compeers" are engaged, furnishing as it does, every day more clearly, the evidence that the Gospel contains within itself all that is necessary to its most successful diffusion. We notice this particular Mission because T. singles it out for notice; but his objection does not lie against any of the Missions carried on in this country, almost all of them being supported by funds received from Christian friends in England and America. They 'have gone forth, taking nothing of the Gentiles.'

—A despatch from the City of Mexico states that six of the assassins of the Rev. J. L. Stephens have been condemned to death.

—In the *Christian Spectator* for June is a notice of Mr. Marsden's work at Bangalore. From the extracts given from his journal, we conclude that Mr. M. labours principally though not exclusively among soldiers. He has a Church of 81 members, 45 of whom are absent. There was a gain of 10 last year. Whether any of these are Natives, does not appear. The year's contributions amounted to Rs. 1465.

My confidence indeed in Him with regard to temporal provision has been at times considerably tried, but I am grateful to say that it has not been in the slightest degree lost, and I pray that it never may be. I believe that it never will. Last year it was to some extent a time of trial with me, of quite successful trial, however. Faith and patience had to be not a little exercised, for pecuniary supplies came in at parts of the period very tardily, and those which did arrive were of small money value. There were months when nothing, or next to nothing, was received. But I had always sufficient to go on with. "The barrel of meal" was never "wasted," nor did "the cruse of oil fail." Nothing at all like *want* was experienced. *That* the Lord very graciously preserved me and my children from.

We have received a communication on the subject of Free Masonry which is too long for the limited space at our command. The letter consists mainly of extracts from a Ritual on the subject published in 1844, abridged from American authors, dealing largely with the affair of William Morgan, who was abducted and murdered in 1825, in the State of New York, for having divulged the secrets of the Order. We are old enough to remember the sensation created by that murder at the time. It will be said that they who were specially connected with that affair were alone responsible; that it was an exceptional manifestation of vengeance. We are not sure that any good will be done by republishing these things, and we are not disposed to engage in any controversy on the subject. The grand reason why Free Masonry has been so attractive, is to be found, we think, in the unfaithfulness of Christians. Christianity in its true embodiment meets the demand for fellowship that exists in men; the Church as Christ conceived it, and as the Holy Spirit on the Day of Pentecost revealed it, is characterized by the most perfect fellowship that men may know on earth. But it is a sad fact that our modern churches exhibit very little of this fellowship. Members of the same church remain year after unacquainted with each other even in the ordinary sense, much more as regards the life of God in their hearts. There is so little of union and fraternity in the churches, that men have been drawn into Free Masonry in large numbers, through the craving for the thing. But when the truth of God has its appropriate power over men's hearts, when the Spirit of God sheds the love of God abroad in the hearts of believers, and they recognize one another as joint-heirs with Christ, then have they fellowship one with another in the best sense. In Free Masonry laws of men are substituted for the laws of God. The fellowship of conviviality, and the fellowship of a secret in common, this is what it offers. As men must become Masons before they can know what Masonry is, and as they must take vows before they can become Masons, it follows that they stand solemnly pledged to keep secrets which possibly they must disapprove. In true Christianity fellowship is associated with light: "God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another." But in Masonry fellowship is associated with secrecy and darkness, and nine-tenths of the moral power possessed, is bestowed in guarding secrets. Christians are to be lights in the world, holding forth the word of life, and the greater portion of their moral power is employed in battling with the darkness of the world.*

With reference to the letter of E. M. W. in another column, we cannot but express our surprise that our correspondent should have read so carelessly the sentence which he criticizes. He represents us as saying that they who hold the doctrine of the Second Advent manifest comparatively little zeal for Missions, and then he proceeds to denounce "a statement so manifestly unjust, so discordant with both reason and fact."

* A friend has favoured us with some jottings concerning Masonry, embodying facts that have come under his observation.

"In a leading commercial house (of this Presidency), of eight European hands seven are Masons, and openly averse to all that is Christ-like, one of them a disbeliever altogether.

"It proves itself in business circles a great actual existing evil, cloaked in a nominal good; the details of its working not widely known.

"A gentleman out from home but nine months said that he had already found that as his fellows in office were Masons, and he not, there would be no chance for him. I myself have been, in times past, peculiarly subject to a like Masonic spirit, and can testify to its galling power. The head of a large retail wine and spirit business gave me as his reason for being a Mason the interest of the business.

"Three gentlemen taken off by disease and in the prime of life received their impulse to take freely of the social glass from Lodge-socialism, one with his own lips at the last confessing this, and advising his relative to take warning by him."

But we made no such statement. What we said was: "It shows how strongly defective has been the faith *of some* who profess to hold the doctrine." Who will deny it? The first body of Second Adventists we ever heard of were avowedly opposed to Missions, which they declared to be based upon an erroneous conception of God's purposes. And in the course of the last quarter of a century we have come in contact with not a few who held the view that the world must become worse and worse and *worst*, and then Christ would come, and who manifested little zeal for missionary enterprise. Suppose we had said, There are some who hold the doctrine of eternal punishment who manifest little zeal for the conversion of sinners; in this case how preposterous would it be to affirm that we were charging their paucity of zeal upon their belief in that doctrine! We know as a matter of fact that some who look for our Lord's coming have been staggered by the great Revivals of the last seventeen years; some have entertained suspicions of these Revivals and opposed a spirit of scepticism to the intelligence received of a great awakening. The following are extracts from works written more than a quarter of a century ago: "It is but the vanity of a fond fancy to count upon triumph, or even tranquillity, till he comes who shall say to the tempest, Peace, be still." (H. Bonar.) "The last days (of the Gospel dispensation) are to be its darkest; instead of shining wider and clearer till it overspread the earth with meridian glory, it will set in night, in the darkest night this world ever saw." "The best of the dispensation is *first*, not *last*. It begins well, grows worse, and ends worst of all. The good retrogrades, the evil enters and prevails. The progress is not from good to better; but from good to bad, and from bad to worse." "It (the closing of this dispensation) is the doing not of missionaries and ministers, but of angels,—the effect not of an extended gospel, but of the personal intervention of the Son of Man. Not the golden sceptre, but the iron rod." "Instead then of (the Church's) turning her eye hither and thither in search for some signs of amendment, that eye should now be intensely fixed on the cloud of judgment—that thunder-cloud which is charged with all the elements of wrath and ruin, which is getting blacker and blacker with every change in our moral atmosphere, and descending lower and lower." (Kelso Tracts on Prophecy.) Thus *some* were writing thirty years ago. They were eagerly looking for the signs of Christ's coming in the declension of religion and the abounding of iniquity; for defeat instead of triumph; the darker the condition of affairs the more hopeful. A glorious revival of religion, a wave of blessing sweeping over the whole world, was something that entered not into their calculations.

The following appears in the *Times of India*:

We can see no possible objection to the appearance of a cross on the Communion Table of any Church dedicated to the public worship of the Crucified. The religious scruples of some weak-minded people are as intolerant as they are absurd, and a religion devoid of all objective embodiments of its doctrine and spirit is neither more nor less than a sickly sentimentalism. There is no creed on the face of the earth, that of the Gospel included, which does not call in the aid of visible symbolism to subserve the purposes of spiritual instruction. It is in truth a law of our being, which none but the most shallow religion-teaching would think it safe to neglect.

The writer of the above is rather severe on those who believe that the worship of God in spirit and in truth is best performed without visible images or the likeness of anything in heaven or in earth. We do not find that the New Testament condemns as sickly sentimentalism the piety that discards the use of images. 'Sanctify them through thy truth; thy word is truth;' thus did Christ pray for his disciples, referring them to the word as the means of their sanctification. And elsewhere we are taught that this word is perfect for the accomplishment of the end in question: "All Scripture is given by inspiration of God,—that the man of God may be perfect, thoroughly furnished unto all good works." The Lord Jesus promised to send the Holy Spirit to his disciples, and spoke of the Spirit's work thus: He shall guide you into all truth; he shall take of mine and show it unto you; he shall glorify me, he shall testify of me. The world cannot receive him, because it seeth him not. He shall bring to your remembrance all things whatsoever I have said to you. He is called the Spirit of truth. The work of sanctification is thus shown to be accomplished by the Spirit, through the medium of the word, causing the things recorded in the word to become realities to the believer. The provision is adequate for the exigency. How shall the great truths of the Gospel be made influential in the believer? By images, pictures, visible representations? By appeals made to the eye and ear? Nay, but by the simple truth as contained in the word. We believe that it is a very great mistake for a Christian to try to help himself by means of visible images; these are not what the Spirit of God undertakes to use; they will be found a hindrance; just in the degree that be relies upon these things, will he forfeit the aid of the Spirit of truth. But our contemporary says that there is no creed which does not call in the aid of visible symbolism to subserve the purposes of spiritual instruction. But there is only one religion on earth in which the presence and aid of the divine Spirit is promised to the believer, and we nowhere find the promise of the Spirit, or the description of his work, in the New Testament, connected with the use of images. We must therefore strongly dissent from the conclusion of our contemporary, that "none but the most shallow religion-teaching would think it safe to neglect this law of our being." We find it persistently neglected in the teaching of Christ and of the apostles. But why object to a simple cross, on the Communion-table? Well, the simple cross means that and a good deal more. It is the entering in of the wedge; we find that men never stop there; the full-blown Ritualism which is now found in many churches, began with the simple cross.

The Bombay Guardian.

SATURDAY, MAY 30, 1874.

DERBY SWEEPS.

The *Indian Statesman* of the 3rd:

To-day, not long after sunset, the wire will have brought the news of the result of the Derby to Bombay. By to-morrow the intelligence will have been flashed all over India,—from Peshawur to Rangoon, from Simla to Palamcottah.

The Spirit of God may be poured out as on the Day of Pentecost, and 3,000 souls may find peace and joy in believing, and the telegraphic wire will have no lightning to spare for the communication of such news; though there is joy in the presence of the angels of God over one sinner that repenteth. Yet it seems that there are myriads of persons in remotest countries waiting with breathless interest to know the name of the horse that has been whipped and spurred into a momentary outstripping of some other horses; the *name* of the horse! that and no more; and the telegraphic wires become a seven-stringed instrument to harp the sweet song of triumph throughout the world. Could any greater satire be pronounced on man, than is contained in this simple statement? We estimate the dignity and worth of the being, by the things that chiefly occupy him. The Derby day is the great day of the year to Englishmen, shall we say to the majority of them?

Lotteries have sprung up in India with wonderful and ever-growing rapidity. This year, besides innumerable private sweeps, especially in Calcutta, besides several great sweeps unadvertised save in a quiet way, to members of certain clubs or messes, there are gigantic sweeps at Rawul Pindee, Lucknow, Umballa, Secunderabad, and Trichinopoly. It is not our present business to inquire whether or not these sweeps are beneficial to the general community. We see little harm in them—they are great fun, and there can be little or no gambling about them—and we are positively certain that they are conducted, one and all, in a perfectly fair and square manner. All we do is to point to the fact that such sweeps are yearly growing in numbers and magnitude. Who ever before this year heard of a hundred-rupee sweep, such as that so successfully carried out at Umballa,—a sweep to which at least four hundred persons or confederacies must have subscribed, and in which we should compute two thousand gentleman—from the Indus to the Irrawaddy—to be monetarily interested. Let us glance at the other sweeps. There is the Rawul Pindee ten-rupee sweep, to which so many thousands of rupees have been subscribed. The Umballa ten-rupee sweep and the similar one at Lucknow have run each other very close. We believe that it will be found that in either of them the first prizeman will net nearly three thousand *pounds* clear. The Deccan Sweep, at Secunderabad, is not likely to give more than one thousand pounds to the winner of the first prize—but such a sum is not to be despised. The Trichinopoly Sweep gave more than this last year, and this year it is said to have gained more support than it has ever yet previously received.

We are very sorry to read this statement. We take a different view of the matter from that which our contemporary expresses. The love of excitement which renders these Sweeps so very popular, is a very unhealthy and damaging thing. Each individual goes into the lottery in the hope that he will win a prize; but that prize must come out of the pockets of many others; and the joy you have in the dream of winning is the measure of your indifference to the wants of others. Participation in these lotteries can never be confined to those who have a superfluity of money at their disposal; many will invest in them money that they can by no means afford to lose—many who are straitened already to meet the demands rightly made upon them; and there will necessarily be sorrow in a great many hearts and homes, when the name of the winning horse is telegraphed. The gains thus made are demoralizing; the joy is a blameable joy, for it implies a culpable heartlessness. It is very easy to say, Let those only enter into these lotteries who can well afford to lose; but there is no means of restricting them to that class. We say again, these lotteries are demoralizing; and this is the view that has always been taken by those who have looked at the

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matter from all sides. There is not a year in which there are not suicides, brought about by the blasting of hopes built upon race-gambling. We do not see the essential distinction between betting and lotteries; nor can we admit that the word 'gambling' is misapplied to either of them. We remember having once won at cards, in our youthful days, years before we had submitted to Christ; a few friends had been playing for amusement at the house of one of the members; and we well remember that the money thus won distressed us not a little; our pocket seemed to protest against being weighted with it; we had the feeling of a man who is conscious of having money about him to which he has no right. Our friends who go into these Sweeps with such passionate interest, and whose excitement rises to the fever-point when the hour comes for the result to be telegraphed, may ridicule this feeling as very Quixotic; but if they had sufficient imagination or unselfishness to enter into the feelings of those who have lost, they would perhaps take a different view of the matter. "Love worketh no ill to one's neighbour;" this is simply the negative side of our obligation; what we are *not* to do; but even this description of man's duty must suffice to show the culpability of those who patronize these Sweeps. Besides, are they not contrary to the laws of the land? We were under the impression that lotteries were forbidden. Every once in a while, the Police come down upon some poor, low-caste people engaged in gambling over some game of chance; they are taken to the chowky for the night; they run the gauntlet of sepoys, constables, police-inspectors, and at length meet the indignant frown of the magistrate, and are fined 'the uttermost farthing' or are sent to the House of Correction; and the judgment is recorded in the daily papers, that the world may know how virtuous we are; and the gentlemen who read the paper in their carriages as they drive down from Malabar Hill, turn from this record to see what is said about the Derby Sweep in which they are interested, and would consider it a great impertinence, probably, if any one hinted that they were as great transgressors as the man punished for gambling. But are they not?

MEDITATION.

"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matt. xii. 28.

The presence of the Spirit of God in power is evidence that the kingdom of God is present. The kingdom of God is God reigning, and the coming of the kingdom means the introduction of God's reign there from whence it was excluded. But it is in the sinner's heart that we have such exclusion; it is there that Satan's seat is: and the overthrow of Satan by the Spirit of God means the advent of the kingdom of God to the heart. The kingdom of God is within you; it is righteousness, peace and joy in the Holy Ghost. Thy kingdom come, thy will be done on earth as in heaven; when the will is brought into harmony with God's will, so that all the powers shall be engaged in carrying out the will of God, then is come the kingdom of our God, and the power of his Christ. Our own will must die, as a thing self-moved, and must be subject to the divine will; then the reign of God is come. All creation waits for the manifestation of the sons of God, of those in whom the will of God is reigning. The triumph of Satan, and that which constitutes him the god of this world, is just in this ascendancy of the sinner's self-will. There is a legion of devils in the self-will of every man, woman and child; and it is this that hinders the coming of the kingdom of God; this subdued, the whole world is subdued. You hear the song, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing, and you say, That is the song of the redeemed in heaven; but ought it not to be the song of the redeemed on earth? Is it not the power, riches, wisdom, strength, honour, glory and blessing of thy heart that Jesus waits to see transferred to himself? Will it not be an event that shall cause all heaven to thrill with rapture, the complete and irrevocable transfer of all your powers and affections and aspirations to King Jesus? Is it not the kingship of the sinner's will that shall bring, when fully made over to Christ, most confusion upon the god of this world? It is the very place that is intended to be the palace of the great King, a habitation of God through the Spirit, it is just there that Satan's seat is. How can one spoil the treasures of this castle unless he first bind the strong man and take away all his power? Satan must recede in order that Christ's kingdom may advance. If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. Thus Jesus engages that the triune God, the mighty God, the God of all grace and consolation, shall dwell in the heart of the believer; but it is as a king that he dwells there; his can never be a subordinate part, or a divided empire. We are told that when Jesus shall come he will come to be glorified in his saints and admired in all them that believe; I am glorified in them, he says; the glory which thou hast given me I have given them. Christ's true glory is in his perfect conformity to the Father's will, not in any dazzling material effulgence; and he is glorified in the believer when the latter is brought into the same conformity with God. But this is not a glory which the world appreciates; carnal men ask for something that shall strike their senses; and as the world knew him not, so it knoweth us not. If we, however, are sincere in offering the prayer, Thy kingdom come, let us see to it that there is nothing in us that is not subject to Christ the King; that the prince of this world hath nothing in us; let us say, As he is, so are we in this world. Men must see the kingdom of God before they will enter it; must see the kingship of Christ in those in whom he dwells and reigns.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue for May 16th, in an article entitled "The Coming of Christ," occurs the following passage:—

> The command to be ready for the coming of the Son of man, is virtually a command to the believer to sacrifice everything that stands in the way of his bearing the most emphatic testimony for Jesus; and the tendency of it will necessarily be in the direction of the world's conversion. *And it shows how strangely defective has been the faith of some who profess to hold the doctrine of the Second Advent, in that they manifest comparatively little zeal for missionary enterprise, and speak of such efforts as doomed to disappointment.*

As a believer in the OLD ORTHODOX DOCTRINE of the Second Personal Advent of the Lord Jesus Christ, the writer can heartily adopt the language of the first sentence above quoted, believing as he does that no motive can so powerfully influence the child of God as the *constant expectation* of the glorious return of the Divine Master, "the blessed hope and manifestation of the glory of the great God and of our Saviour Jesus Christ" (altered translation).

But the second sentence, which I have put in italics, contains a statement so manifestly unjust, so discordant with both reason and fact, that I feel constrained to call the attention of yourself and of your readers to it. The assertion that those who hold the doctrine of the Second Advent are wanting in "zeal for missionary enterprise" is simply the *inference* of those who reject this doctrine, and is about as accordant with fact as the assertion that the doctrine of salvation by grace leads to licentiousness. New Testament history, as well as all reliable Church history, shows, what the first part of your own article implies, that the doctrine of the Personal reign of Christ on Earth during the Millennium was held by the Apostles and Martyrs of the early Church. Tell me, dear brother, was there anything so defective in their faith as to make them indifferent to missionary enterprise? But, to cite a fact nearer home, let me point you to the missionaries of the American Presbyterian Board in India, a large minority, if not fully one half, of whom hold the Premillennial doctrine. I do not think I am boasting when I say that a more earnest and zealous body of missionaries does not exist in India. Further I challenge any man to prove that the missionaries of that same Mission holding the Premillennial doctrine of Christ's Advent are any less zealous in their efforts to fulfil the Lord's great command than those holding the opposite view. What is true of these I believe to be true of Premillennialists everywhere.

Nor do they "speak of their efforts as doomed to disappointment." True they do not expect the world to be converted by their preaching, nor did the Lord ever promise that such would be the result of it, but on the contrary expressly declared that while many should be called but few should be chosen. They however believe that their zealous efforts are *all successful* in the sense that they shall certainly accomplish the object the Master had in view when he commanded them to preach the Gospel to every creature. They believe themselves to be witnesses for Christ, set to hold up Christ crucified to the gaze of "every creature,"—"warning every man, and teaching every man in all wisdom." They further believe that all of God's chosen ones, out of every nation, kindred, and tongue, will through their preaching hear the voice of the Master and follow after him.

The command of *Christ*, "Go ye into all the world," etc. lies deep in the consciences of Millennarians, as well as others. How can we think of refusing to obey him who has "all authority in heaven and on earth," and who is the supreme object of our love? And, although we do not expect to see the world converted by the efforts of the ministry and the church of this dispensation, cannot our hearts be cheered by being made instrumental in gathering God's chosen ones, and training them "for his kingdom and glory"? This is the harvest, and the only one promised to the ministry before Christ comes. Again; have Postmillennarians alone, of all existing Christians, *love to the souls of men?* Are they only impelled by that motive to labour for their eternal well-being? We, then, as well as they, may be, and are, influenced powerfully by *the command* of our Redeemer and Lord; we are animated by the cheering *promise* of Christ's help in gathering believers into his church now, to be prepared for his kingdom hereafter; and we, as well as our brethren, *love* those for whom Christ died. To destroy vain grounds of hope is to make room for the true; so that believers may never falter, nor be unduly discouraged, but ever press on, prepared to do and suffer, and be indeed a missionary church. (*Christocracy*, p. 88.)

Your brother in Christ,
W. E. M.

Epitome of News.

SATURDAY, MAY 30, 1874.

—We have for years been calling for such a treatment of confirmed vagrants as the *Times of India* here recommends: "If it be found that a man will not work, and is not at all ashamed to beg; that he is suffering from a chronic incapacity to earn his bread, while he is never at a loss to find the means for getting drunk; he should be treated as *non compos*, and put under physical and moral restraint until a cure be effected. The system found so effective in suppressing mendicancy in France would, if somewhat modified to meet the exceptional circumstances of European vagrants in this country, furnish us with the means of checking a great, and we fear growing evil. The patient should be kept, not in prison, but in a real *work*house, until, in addition to paying for his board and lodging, he had earned sufficient to give him a new start in life."

—*Bombay Gazette:* "Yesterday morning, about half-past four o'clock, a peon attached to H. M.'s Common Jail, by name Ragoo Satum, who resided at Gilder Street, murdered his wife Ruckmee, aged about twenty years, by cutting her throat with a knife. After killing the unfortunate woman, Ragoo stabbed himself with the same knife, inflicting a serious wound on the abdomen. The murderer was removed to the Jamsetjee Hospital, where he now lies in a precarious state."

—A Hindoo youth has been fined Rs. 10 for placing a stone on the tramway.

—Commodore R. J. Morrison of the Royal Navy, known as the author of "Zadkiel's Almanac," and of many works on astrology, died last month.

—A marble tablet is to be erected in the Church Mission Chapel, Broadway, Madras, to the memory of the late Rev. J. Tucker.

—The *Delhi Gazette* says: "We are sorry to learn that Miss P. A. Brink, M.D., of whose professional skill we have heard so much, has been obliged to resign the position she held in the Mission at Futtehgurh. We do not care to repeat the accounts we have heard of the causes leading to this result. Suffice it to say the lady and the Missionaries could not work together satisfactorily. Miss Brink is, it is said, preparing to return to America."

Monday, June 1.

—*Bombay Gazette:* "The *Bombay Guardian* mentioned a week ago that a letter which we commented upon lately regarding missionaries was not written by a missionary, but by a member of the Civil Service. We thought the information so comparatively unimportant that we forgot to mention it, and therefore have given the editor of the *Bombay Guardian* an opportunity of pointing a good verse of poetry at us in his last issue."

There is a great difference between missionaries and others, editors for instance. Anything reflecting on the character of missionaries is comparatively unimportant. Whenever you want a paragraph, come down on the missionaries, and whether what you say is truth or fiction, no matter.

—The Government of India have finally decided that the Finance Offices shall not be removed from Poona to Bombay.

—*Times of India:* "About a year ago the Hindoo Maharaj of Neriad levied a toll of Rs. 10 from each of his constituents, who grumbled at the high-handed exaction. They, however, had no remedy but to pay. Some time after, the Maharaja again imposed another tax of Rs. 6 per house. The Banias then fairly broke out, and begged on their knees to be pardoned. But the hard-hearted Maharaj would not listen to their prayers. Somehow or other the fine was paid. Now again, for the third time within a year, a new tax of Rs. 6 per house has been imposed. Anybody refusing to pay has been threatened with excommunication. A general cry has been raised against the tyranny. We are unaware of the result."

—A girder carried on a bullock-cart came in contact with one of the tramway carriages, and a Parsee check-taker had his leg crushed.

—*Indian Statesman:* "We regret to have to announce that about 12-30 P.M. on Saturday evening, Dr. Bhau Daji breathed his last. About two months ago, while he was suffering from paralysis, he went to Bandora, but he experienced no relief apparently, and about twelve days ago he returned to Bombay, suffering not only from the paralytic stroke which had affected him for so long, but also from a serious attack of diarrhœa, which unhappily carried him off on Saturday evening. He was attended in his last illness by two native doctors and Dr. Hunter; and every attention was paid to him, unhappily without avail. About 150 native gentlemen attended the cremation obsequies, that were performed yesterday at 8-30 A.M."

Tuesday, June 2.

—*Bombay Gazette:* "Yesterday morning we met with a repetition of the old story about carelessness with firearms, and the unfortunate victim was such a sight as would have warned a multitude had they seen it. He was brought in by train from Narel with a gun-shot wound or series of wounds in his face. The man seemed to be a Portuguese, and is said to be in a respectable way of life. He had, it appears, levelled a pistol at a cobra and pulled the trigger. The cap snapped, but it was not a misfire; the pistol only hung fire. He turned the barrel to his face *to look down the barrel.* The pistol went off. This occurred on Sunday, after the last train for Bombay had left, so that he had to wait at Narel in great misery for yesterday morning's train. He was a truly pitiable object. He could not see, nor was it easy to form even a guess as to the extent of his injuries, as his face was simply a mass of dried black blood, the accident having occurred some fifteen or eighteen hours before he was removed from Narel."

—In the same is an account of Pullman's sleeping-cars lately introduced on the Midland Railway: "The cars are 51 feet 6 inches in length, 8 feet 10 inches in width, and 8 feet 6 inches from floor to roof inside. There are two classes of cars,—the-day car or parlour, and the drawing-room or sleeping-car. The day-car is fitted with a lavatory and other conveniences, and at one end are two private compartments. The saloon of the car contains 17 chairs capable of being rotated on a pivot, and of being inclined backwards at any angle, to suit the convenience and comfort of passengers. The sleeping-car has two private compartments, each making up three beds for night. The main compartment has by day eight pairs of seats, with a small table between them, four pairs on either side of the carriage. These at night are transformed into eight beds, while eight more beds are developed from the roof. There are also a ladies' dressing-room, lavatory, and other conveniences, as in the day-car. The carriages are entered from the ends, and, by means of a prolonged platform, a clear way is kept throughout the whole length of the train. The cars are fitted with the Westinghouse air-brake, which is worked from the engine, and during the trip several stoppages were made at high speed in a remarkably short space of time, and without the least discomfort. One stoppage was made at St. Alban's on the return journey. The last mile before the brakes were put on was accomplished in 53 seconds, the last quarter of a mile being done in 12 seconds, indicating a speed approaching 80 miles an hour. The train was stopped in three seconds from the time of putting on the brake, and without any jar or discomfort being experienced by the passengers."

—*Times of India:* "The recent extensive fire at Mandalay has resulted in the issue by the King of an order that two-storied houses are to be built at all street corners to interrupt the progress of future fires. No one but His Majesty seems to be very sanguine as to the measure of success which will attend this precaution."

—The April number of the *Chronicle* of the London Missionary Society gives the following facts and incidents of Dr. David Livingstone's early or pre-South-African life: "Born at Blantyre, Lanarkshire, in the year 1814, and from the age of ten years employed in a cotton manufactory, David Livingstone was deprived of the advantages of a regular education. He, however, found opportunities for self-culture by relinquishing his customary duties during the winter season, and, when his resources were exhausted and he resumed work, by adding to his stock of knowledge such as could be acquired in an evening school. The influence of a godly home appears to have stimulated him in all his studies. From the year 1835 he was engaged in the department of cotton-spinning, which not only afforded a comfortable maintenance, but also enabled him to pursue both theological and medical studies in Glasgow. It was at this period that the idea of becoming a missionary to the heathen first assumed a definite shape in his mind. The immediate occasion of this was the reading of an appeal on behalf of China, by the late Rev. Dr. Gutzlaff; and in the year 1838, at the age of twenty-four, he offered his services to the London Missionary Society. Two years from that time —namely, in December 1840 —Mr. Livingstone was on his way to South Africa,—a field towards which, next to China, his predilections inclined him."

Wednesday, June 3.

—Calcutta telegram, 2nd: "Growing demand for Government grain in local markets at Tirhoot and Chumparun. Sales there have been extended. Advances are being largely made of Government grain to ryots for subsistence, and of money for seed. The rate of expenditure of Government grain in last week of May and for first week in June will be higher than for any previous period. Quantities of private grain are expected from the Punjaub. Water scarce, notwithstanding tank-digging. Piece-work pay is being reduced. General condition of the people is good."

—Almost every day somebody is brought up on the charge of attempting to obstruct the tramway by putting stones on the rails.

—The Japanese expedition to Formosa has been countermanded.

—*Bombay Gazette:* "From the telegram published in another column it may be inferred that, in addition to the cost of relieving the sufferers by the Bengal Famine, India is to pay a perpetual penalty for the crime of which she has been guilty in being visited with this calamity. Her punishment is to take the usual form of the creation of a new department which will be entrusted with the special business of looking after famines, and which will, of course, feel itself bound to invent a new famine at least once a year in order to justify its own existence."

—A Customs officer at Ghorebunder confiscated a vessel laden with salt, because he found more salt aboard than was expressed in the permit. The case was appealed and decided against Government.

"To show the way in which Salt officers can occasionally look upon matters of equity where Government is on one side and poor manufacturers on the other, it may be mentioned that it was contended during the trial that even though the Customs authorities granted a permit for a certain amount of salt, and that same salt was subsequently discovered by some other official to be actually more than the permit covered, then the latter official was entitled, under Act XXXI. of 1850 to confiscate the salt and any vessel in which it might be contained! Thus the Salt Department gentlemen would only have to keep more bad weights than they do in order to be able to seize most of the salt made in the Presidency. In other words, Government has just to see that one set of its subordinates are guilty of a sufficient amount of gross carelessness in order that another set may be the means of obtaining a very handsome addition to its revenues."

—*Delhi Gazette:* "Not long ago two boys in Seharunpore were killed as a sacrifice to some superhuman agency, and two men were arrested for the murder and tried, but were released by the Sessions Judge. Government then had to offer a reward of Rs. 500 for evidence which would lead to the conviction of the murderer or murderers. Again, in the same place, a woman being barren, her friends thought it was necessary that a boy should be offered as a sacrifice to some deity. They accordingly induced a lad of twelve or thirteen to entice a little fellow into a jungle, and there beheaded him, taking a certain mystical weight of his blood, for some unknown purpose, to the woman. Two men were convicted in this case also, but were acquitted by the High Court."

—Indus Valley State Railway,—"from Multan to Khanpore the line is practically ready for permanent way; the rest is being proceeded with with every celerity, and from Kotree upwards, a distance of 50 miles, will be ready before the end of the year."

—There has been some rioting at the French settlements at Shanghai, occasioned by a suspicion that a new road would interfere with the Ningpo graves.

Thursday, June 4.

—Mr. Swornsbourne, late teacher of the Diocesan High School, is succeeded by Mr. O'Brien, formerly of the Martinière.

—"By a vote in the Irish Church Synod the arrangements regarding the Athanasian Creed will be as follow:—The creed remains in the Prayer-book where it is, but by the abolition of the rubric preceding it it is to cease to be read as part of the service. It is curtailed of the damnatory clauses, and described simply as a profession of our common Christian faith. It is imported a second time into the prayers at the close of the Apostles' Creed, and to be read only at the three festivals named above. Upon this motion, made by Colonel Ffolliott, the division was:—Clergy for the change, 113; against, 25; laity for the change, 122; against, 26."

—A portion of the Marwadi community have been asking the intervention of the Police to hinder a person of their caste from turning Mahomedan. Mr. Edginton bowed them out, says the *Indian Statesman.*

—*Overland Mail*; May 15: The Czar arrived at Windsor Castle on May 13. The Imperial steamer ran ashore at Flushing. All the arrangements for the landing were hurriedly changed. Gravesend was abandoned in favour of Dover, and Windsor was reached late in the day.

There has been a brilliant gathering at Stafford House as a demonstration against the East African slave-trade. The Duke of Teck presided, and Mr. Stanley, Dr. Moffat, and Sir Bartle Frere, were among the speakers.

The Emperor William arrived at Wiesbaden on May 9.

A rupture with Chili is reported. Capt. Hyde, of the *Tacna*, a steamer which capsized, having been imprisoned by the Chilian authorities, the British Minister has asked for his release and 25,000*l.* indemnity.

The Archbishop of Canterbury's Public Worship Bill has been read a second time in the house of Lords.

The Licensing Bill has passed the second reading.

Chelsea Embankment was opened by the Duke and Duchess of Edinburgh on May 9.

The first three days' sale of Sir Edwin Landseer's pictures realised 55,000*l.* "Lady Godiva's Prayer" was knocked down for 3,360*l.*

The Indian Government's application for the dismissal of Ameer Khan's appeal has been acceded to, but without adjudging the defendant to pay costs.

Frost has seriously injured the vines in France. In some districts half the crop is believed to be gone.

The total loss of the Cape steamer *Liberia* is suspected, portions of her cargo having been found at sea.

Amongst the deaths recorded this week are—

Lieut.-Gen. Sir A. Wilson, Bart.; Lieut.-Col. G. G. O. Higgins; Lieut.-Col. C. South, Woolwich Academy; Major C. Turner, late 35th Madras N. I.; Surg.-Major A. Fox, Bombay Retired; Capt. A. Crewe-Read, 5th Punjab Inf.; Lady G. Pelham-Clinton; and Lady E. Cornwallis.

—"Information has been telegraphed from New York that Mr. Magee, British Vice-Consul at San Jose, Guatemala, had received 200 lashes by order of Señor Gonzales, commandant at that place. The timely arrival of Government troops prevented the repetition of the lashes and the final execution of Mr. Magee intended by Gonzales."

Friday, June 5.

—Deaths last week, 274.

—*Times of India:* "The month of May, which was looked forward to with so much apprehension as the period during which the pressure of the Famine would be felt with most severity, is past, and it is satisfactory to be able to record that though there has been an increased demand on the resources of the Government, the actual suffering in the afflicted districts has been decidedly lessened. The number employed upon the Government relief works rose from 2,000,000 at the end of April to 2,500,000 at the end of May, but so ample was the provision made that this enormous number proved completely manageable, and deaths from starvation have been almost unknown."

—The Maharajah Scindiah visited Lucknow ostensibly on account of his health. A contemporaly says: "After lying *perdu* for two or three days longer, Scindiah started in a carriage at a late hour one evening for the house of the Mahomedan lady whom he intended to bear off into captivity. She, it appears, was a former mistress, who had since reformed and married. The Maharajah's followers effected an entrance into the house and compelled the lady, very much against her wish, to come with them. Report has it that she had been placed in Scindiah's carriage, but was rescued by a party of policemen who came upon the scene. The matter was reported to the Chief Commissioner, and he intimated to Scindiah that Lucknow was not the best place for him to remain in. Scindiah apologised for his extraordinary behaviour, and left at once by special train. The husband of the injured lady is dissatisfied with the apology, and asks for compensation. Lord Northbrook is said to have expressed his approval of the measures taken by Sir George Couper."

—Home paper: "The Rev. Charles New, of the Methodist Free Church, has just left England for the scene of his former labours in East Africa. After investigating some of the less-known portions of the coast, he purposes to press forward into the interior in the direction of the sources of the Nile. As corresponding member of the Royal Geographical Society and of the British and Foreign Anti-Slavery Society, important information may be expected from him with regard to the geography of new regions and the present aspect of slavery in that part of Africa."

Selections.

THE GLASGOW CONVENTION.

(*Extracts from the account in the "Christian."*)

Last Thursday, April 16, the Convention of ministers, officebearers, and other Christians, from all parts of Scotland and the North of England, was held, as intimated, in the Crystal Palace Botanical Gardens. It was a beautiful day outside, with a few April showers; within, all was sunshine from beginning to end. It was a blessed and glorious day. The area under the dome was seated for 5,000, and every seat was occupied. The larger proportion of the audience were men. There were representatives of all the evangelical denominations in Scotland and England; nor was the least interesting and interested part of the audience the many who had come from the country districts and distant towns. Every face was beaming bright with expectation and brotherly love.

The order was wonderful, considering the vast assembly; and the silence, when the work of the day was once begun, was as wonderful. There was a touch of the picturesque in the spectacle; for though the statues in the building were veiled, the flowers and the tree-ferns here and there attracted notice and made a pleasant variety. The platform was at the far end of the building, so placed that the vast majority of the audience was in front, and those who have been taking part in or attending the various meetings, had quite a home feeling in looking round on a sea of well-known faces.

Mr. Moody gave out the 100th Psalm—"All people that on earth do dwell," etc., which was sung by the vast assembly with all the heart. Dr. Robert Buchanan prayed, acknowledging the recent work and blessing of the Spirit, and asking that this might be only a beginning. After the hymn "Pass me not, O gentle Saviour," had been sung, Dr. Marshall Lang stated that circumstances had made it impossible for Professor Charteris of Edinburgh to be present, but that he had sent his address in writing. The subject was —"How may the present gracious movement be advanced, and directed into the ordinary Church channels?" Professor Charteris' paper began with the remark that the movement would best be assisted by not being checked. The ordinary channels were sufficient, if some things were adapted to the circumstances in which we now find ourselves. Systematic teaching of the truth, combined with prayer and praise, must be attended to. The Lord has done nothing but what his Word led us to expect. Our surprise at what has resulted tells how faithless we have been. We must work and pray with an expectation to which formerly we were strangers; we must expect conversion, as well as work and preach. Then there must be union among us, as in the early days of the Church (Acts iv. 32). Deep will be the guilt of the man that mars this unity by any sectarian effort. But, further, ministers must proclaim God's message, not their speculations on the Word. They must be expositors. The great interest shown in the Bible-readings of our brother Mr. Moody proves how the Christian people long for the truth. And then, also, ministers must lead the congregation in *work*; we must give every member something to do. This may involve some change in our mode of spending the Sabbath. Why should not more people sally forth one part of the Lord's day to invite the 130,000 careless, non-church-going of this city to hear the gospel, instead of being merely receptive of it themselves? If at twelve o'clock we met for service and sermon, at two for a children's service, and at six for an evangelistic service, this might furnish work for all members. "O hope of Israel, and Saviour thereof in the time of trouble, why shouldest thou be as a wayfaring man that turnest aside to tarry for a night?"

Mr. Moody (who seemed all day to be very bright and joyful) at this point ascertained that the whole audience in the vast building had been able to hear, by putting the question to a friend at the furthest end. Mr. Sankey (whose joyous countenance testified that to the full he enjoyed every part of the meeting) sang with his choir "I am coming, Lord, to Thee;" and then

Dr. Fairbairn, Principal of the Free College, spoke. He gave his unhesitating testimony that God was working a great work in the midst of us. He had heard and witnessed not a little both of the teaching and the results of that teaching, and so firmly believed this movement to be the work of the living God that he would not lift a finger against it, as he valued all he now possessed, and all he hoped for in the world to come! He then took a special point, viz. the effect which this movement ought to have on those who were at the head of it. All my past experience (said the Principal), has led me to the conclusion that such a movement as the present helps forward an evangelical ministry mightily. If it had no other effect than drawing all such ministers near the Lord, the great Source and Fountain, it would have been a great result. Nothing tends more to quicken ministers than such movements, for we then see that in the word of the gospel we have a living instrument in our hands. It is only a soul full of faith and grace that is fitted to make others feel; and such a soul cannot rest in a mere outward ministry. We must be like that noble description of a winner of souls in 1 Cor. ix. 19—23: "For though I be free from all men," etc. There is, also, another mark which such a movement will leave behind: viz. it will affect the matter of our preaching, the great doctrines on whch we may expect God's Spirit to send blessing. In this city the great doctrines which the Spirit has sealed are such as these:—1. A living, personal, holy God, who is also our Judge. 2. An atoning Saviour. 3. Free and full salvation to sinners of every degree. 4. Regeneration of the Holy Spirit, the Word, unto newness of life. None of these are doctrines taught by the "advanced thinkers" of our day; for they begin to doubt even a personal God! But these are the doctrines of God's Word, and in all revival work these are employed by the Spirit of God. Wherever these are eliminated, Christianity has been turned into philosophy, and is no more a religion; and its power is gone. To my younger brethren let me say, at the same time, that we must also preach and unfold the whole counsel of God. There is a danger of some who throw themselves into this movement getting into a way of not preparing what they preach. But we must feed ourselves, if we are to feed others. I have always observed that that man is most successful who gives much attention to his preparation for the Lord's day.

Dr. Cairns, of Berwick, read Psalm xcviii., to draw forth our gratitude and praise. He told of his own flock, how he had witnessed there a work such as nothing during his thirty years' ministry could be compared to. He then told us that he had addressed the communicants of his congregation the other Sabbath on the words, 2 John 8, "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." Many copies read, "Which ye have wrought, that ye receive;" and both "we" and "you" must lay this counsel to heart. The vindication of this movement (exclaimed the Doctor) is this meeting. Ye are our epistle, known and read of all men. He then adverted to the use of sacred song. But the Sabbath before last in a rural district, under the shadow of the Cheviot Hills, his heart had been delighted by hearing, in a great solitude, the sound of praise, and, on listening, he heard the hymn "Here am I, send me." We must cultivate sacred song in all our congregations. Once more; we must speak to men directly heart to heart; we must make men feel that we ourselves believe and have found Christ to be the very life of our souls, of whom that sun now shining bright down upon us is only a feeble emblem. Let us deal in personal effort every day; we shall not spend our strength in vain. And let this meeting, unprecedented in the history of Scotland, and in the history of British Christianity, be the echo of the text, "Look to yourselves lest ye lose those things which we have wrought."

At one o'clock the subject was "What can be done to promote the highest interests of our Young Men?" While the audience were resuming their seats, Mr. Sankey sang "There is a light in the valley." Dr. Pulsford prayed, and Mr. Sankey sang, "Hold the fort, for I am coming," the audience joining in the chorus.

Dr. Andrew Thomson introduced the subject What have been the means hitherto used? 1. Earnest, bold, continuous, loving preaching of the Gospel by men who have the love of Christ in their heart. 2. The continuous prayers of God's people. These have been the means hitherto, and these must be the means still. The young men might have been lectured to upon science till they were grey-headed, and not have received one-thousandth part of the blessing which they have found. What more, then, can be done? The answer is, repetition of the means, with adaptations to the circumstances of the young men. Let them band themselves together for the study of the Word, and for combined devotion, and stand by each other hand to hand. The increasing knowledge of the great central truths makes backbone and muscle to the Christian; it was these that carried our Covenanting forefathers to the scaffold. Let them sympathize with each other, and let the word of God be learned with their heart, and then they can face the temptations, and poisonous atmosphere of city life. And more: let the young men go forth to other young men, with the word of Christ in their hand. There is a special adaptation on the part of Christian young men for dealing with each other; they go to others and are blessed to them, and a double blessing comes back to themselves. And, young men, you do not need to read and know all that has been said for and against Christianity, and all the Christian evidences. No; go down to your employments, and be consistent, and you will be a volume of evidences yourselves. Three qualities should distinguish you:—1. Christian manliness. Be free from all meanness, duplicity, and want of courage. 2. Christian joy, with Christian affection and hope; there is a wonderfully winning power in this. 3. In your employments, in your secular vocations, seek to excel others. Once more: in the way of prudential suggestions, I am disposed (said Dr. T.) to urge early marriages, but especially on the understanding that you are not to be unequally yoked. There is no surer means of dragging down a young Christian than marrying one who is not a decided Christian. It was the sin of the

antediluvian age. And let it be fully understood, let an influence to this effect go forth from this meeting, that there are certain places in which we hope never to find our young men, *e.g.* the dramshop, the dancing saloon, the betting club. Let there be eternal separation from all these on your part. And while you would not walk directly into vice, there are inclined planes against which young men must guard, such as even lawful amusements in excess. Let it be the exception to a great and earnest life; let it always be made evident that you have something far better in reserve. Let your motto be "Whosoever drinketh of this water shall thirst again; but whosover drinketh of the water that I shall give him shall never thirst."

Mr. Moody, after prayer, took up the "Miscellaneous Practical Questions." They were such as these, "Ought we to have a chairman at our gospel meetings?" "Should young converts be encouraged to confess Christ at once in public?" "Do you recognize the benefit of an educated ministry?" To this last his reply was, "Certainly;" he never saw a man that had too much education; "I wish I had more myself!" At the same time he would rather have zeal without knowledge than knowledge without zeal. Paul would never have said to Peter, "Peter, I am the man to preach; not you—I am educated." Every man has his own work in his own place. In reply to another question, "I never heard of any one bringing a soul to Christ who played cards, or went to the theatre," was part of his answer.

There were more than a dozen such questions, and every one brought out some practical point of real interest. But your space forbids me giving details. And yet nothing could be more interesting than the suggestions of that hour. Psalm xxiii. was sung at the close.

At three o'clock all were ready for the last part of that day's programme. Dr. Andrew A. Bonar and Mr. Sankey with his choir sang "I am trusting, Lord, in thee."

Before commencing his lecture on "Works," Mr. Moody prayed again. He solemnly asked that "this the last hour that we should ever all spend together on earth might be very memorable, and that the influence of this convention might be felt on the shores of eternity. It is so easy for Thee, O God, to give blessing!" His lecture was addressed to Christians, telling what the *saved were to do*, not how to *save themselves*. He put the subject before his hearers in a great variety of aspects, as he had done, more or less, in a former Bible-reading. As he drew to the close, we could see his deep emotion. "Napoleon I. once after a victory struck a medal with these words on it, 'I was there!' I shall soon leave Scotland, but I shall look to what has passed there for ever. I will remember our meeting there, and the 16th day of April 1874, and rejoice to say, 'I was there.'" But shall any of us stand before the throne with "Nothing but leaves?" It is hard to draw to a close to friends from Newcastle, and Edinburgh, and all other places. We must say, Good night; but we shall meet in the morning.

Mr. Somerville prayed, and after singing "There's a land that is fairer than day," the Benediction was pronounced, and this most memorable conference separated, every one blessing the Lord for that day's wonderful enjoyment.

There was an evangelistic meeting in the evening in the same place, over which Mr. Moody presided, and at which Mr. Sankey sang. There must have been five thousand present, and yet notice of the meeting was given only in the course of the afternoon. At the commencement of it a telegram was read from Liverpool, conveying the trusting love of those met in that city, in answer to a telegram sent on in the early part of the day from the meeting in Glasgow.—ANDREW A. BONAR.

Glasgow, April 17, 1874.

MR. MOODY'S ANSWERS TO PRACTICAL QUESTIONS.

Q. Should we have a chairman at our gospel meetings?

A. I have noticed during the few months I have been here that many meetings in Scotland have just been spoiled by some one taking the chair. After a man had preached a most powerful sermon the chairman got up and made some observations and offered some resolutions, and took the mind of the audience right away from the sermon. The man to close the meeting was the one who began it.

Q. What can women do for Christ?

A. They can do a great many things. Some people in Scotland said women should not preach in the church. What was the church? It was not brick and mortar. They did preach in Sabbath-schools. One lady in Mr. Spurgeon's Church had a class of 600 women to whom she regularly gave addresses, and it was a question whether she did not do more for these women than Mr. Spurgeon.

Q. What more can be done for children?

A. I would say, Put up some decent buildings. I have not seen a suitable Sabbath-school building in Scotland yet. Dr. Lang (Mr. Moody said, turning to that gentleman), you have been in America? Cannot we teach Scotland something about Sabbath-schools?

Dr. Lang—You can.

Mr. Moody—Let any one come over to America, and see for themselves. The rooms in Scotland are dark and dingy; and to sit on the hard seats in some of them was enough to make any one ill. I would have the seats low, so that the children's feet might touch the floor. I would have a number of buildings built for them, and there ought to be a hundred such buildings in Glasgow—good, cheerful, pleasant buildings. Out of these mission schools churches would grow.

Q. Should young converts be taught or encouraged to confess Christ in public meetings at once?

A. Why not? What did the Master say to the man whom He dispossessed of the legion of devils; "Go home to thy friends, and tell them what great things the Lord has done for thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel." That man went and told his friends in the whole town. If I have got good news, I should not confine it to my wife and children, but should spread it abroad. If I had been serving the devil publicly, why not Christ publicly? They want a little more of that confession in the churches in Glasgow and Scotland. Some said that they were afraid about it, and that these young converts should be taught before they taught. But the spirit of the Gospel was "Get and give." Let these young friends go out and do the best they could. He believed if hundreds of young converts were setting to work they would do immense good. They must be guided; if they make a mistake they should be told of it privately. Their mistakes should not be published abroad. Of course they would make some mistakes. Since I have been a Christian I have made mistakes enough to keep me humble. If they did not make mistakes they would soon get full of spiritual pride. Some men made only one mistake, and that was that they were so afraid of making a mistake that they never did anything.

Q. Does not Mr. Moody recognize the benefit of thoroughly educated ministers?

A. Certainly. I never in my life saw a man who had too much education. But there is another side to that. If a man goes and sets up education in the place of Christ, he will have a good deal to answer for. There is a great cry that some men have got zeal without knowledge. I would rather have zeal without knowledge, than knowledge without zeal. Regularly trained ministers have their place, and it would be very foolish for us to quarrel one with another. It would have been very foolish for Paul to have said to Peter, "Here, Peter, you are an unlearned fisherman of Galilee; you keep still; I have got the finished education, and I will preach." God used them both, and while the Temple is being built He requires all kinds of workmen. Sometimes an unlearned and uneducated blacksmith can do more than a minister in his town. Every man has got his own circle, and every man his work. When a man went to seminaries he should work for Christ and for souls while he was studying. He might die before he got his education. Let him work every day.

Q. What new means can be used to reach the outlying masses?

A. If this Convention should get on fire with love for Christ, they would soon reach the outlying people. The spirit of the gospel was for Christians to go for the people and seek them out—not merely to open churches and say, "Come and be saved," but to go to them. The Spirit of the Son of God was to seek and save those who were lost. If people would not come to their nice churches, they should get some tents and go where the crowd—where the masses—were. Instead of preaching to empty pews, he would rather go out to the streets where the crowds were. Many a man preached to a lot of empty pews. Let him take a few of his members right away out to the corners of the street, and let him proclaim the glorious tidings of salvation. After he had done that, he could say, "Now we will go into the church," and he would fill his church in a little time. Every church ought to be a mission church. He was tired and sick of aristocratic notions—Christianity was dying with respectability. It was not respectable for them to go out to the streets and pray. What would they say at the next dinner party? They would be telling each other—"Oh, Elder Jones was seen in the street circulating tracts." Never mind their dinner parties. They should go and work for Christ.

Q. Why cannot we have a Bible lecture on the Sabbath in place of one of our sermons?

A. Well, why not? I do not see anything to hinder it. I would suggest to some of the friends present to try it. One word that God has said is worth a hundred that man says.

Q. Would it not be well, Mr. Moody, for you to answer some of those false statements that have been made against you in the daily papers?

A. Well, when I have not got anything better to do I will do so. If a man that is working for Christ has to answer all the lies the devil starts about him, it will be all he can do to answer these lies, and will have no time to work for the Lord. I have no sympathy with going into the newspapers and firing into this man and that man. What we want is to preach down nothing but the devil, and to preach up nothing but Christ. When I was converted I gave my reputation into the care of the Lord; to Him I commit it.

Q. How are those to be answered who object to ladies addressings meetings of their own sex, on the ground that the Bible says, "Let women keep silence in churches"?

A. If that was what is meant, they should not let them teach in Sabbath-schools. One lady teacher was worth a dozen men. They were apt to teach; they knew how to do it.

Q. What more can be done against intemperance?

A. It would take a day to answer that. There are two sides in this matter, and I want to give a rap to both. Even some of the ministers and elders in Scotland hang round the dinner-table too long, and drink too much wine. That is the fly in the ointment. I think every Christian church ought to be a temperance society,—and when a man comes into the Church I think he ought to hurl the intoxicating stuff from him for Christ's sake. Look at the men who are stumbling over this great evil, going down to a drunkard's grave. Look at the fathers, some of them ministers, who stood highest, whose sons are going, or have already gone, into a drunkard's grave. I would give my right hand to be cut off before I would touch it before my children.

The friends that have been lost are so many as should arouse them as one man to sweep the thing from their tables. If you want me to sign the pledge, I would take any pledge you might bring; I never touch it. During the American war a regiment entered a town. Out came a publican to treat all the men. He went up to a fine-looking man, and said, "Take a little." "No, sir," replied the soldier, "I am a teetotaller," "But," replied the publican, "you are in the army now. No soldier can fight a battle without it; you need it to stimulate you." The soldier brought out his Bible, and said, "That is all the stimulant I need." I myself am a total abstainer—have never touched it, and never intend to do so. I am able to do a day's work without it. Now for the other side. I think the temperance man makes a grand mistake who always lugs in the question. Everything in its own place. If I go to a prayer-meeting, I don't want to hear incessantly about temperance or the higher Christian life. We have a man in our city who comes to our prayer-meeting every day, and it does not matter what our subject is, he always gets up and talks on the "higher life." A friend going out one day said, "I would like a fiddle with a thousand strings, not with this one string of higher life played on every day." And so with temperance; only when you get the chance of a word, slip it in, and give strong drink a rap.

Q. What can be best done for the welfare of young men?

A. Put up a good building for young men, and let it be a sort of Young Men's Christian Association Religious Exchange. When a mother had a son coming up to Glasgow, she could write to such a Young Men's Christian Association, and say, "My son is leaving the influence of home, of mother, and of father, and there is no one to look after him unless you take an interest in him; will

you call on him?" It might be said it cost money. What was money good for? Just let them look at the money that men and women spend on themselves. I feel ashamed sometimes when I go into your homes and see the money you are lavishing on yourselves. You have not got a decent public building for religious purposes outside of the churches. You know it. What was the work of the Young Men's Christian Association? Not to get up mere literary lectures, but to give them the good, pure gospel. They want Christ, and let Christ be preached to them. It is not theology and lectures, but the Son of God, that the young men want. That is the only thing that would save them.—*The Christian.*

THE OPEN-AIR MISSION.

A practical address was given by Dr. Rigg to the preachers and workers of the Open-air Mission, at the Mission Hall, Queen's-square, Westminster. Mr. Mark J. Stewart, M.P., presided, and a large gathering was in attendance. Apologizing for his position as an outsider, the Doctor proceeded to consider what were the conditions of success in open-air preaching. To teach the substance of the gospel was what all preachers had to do, but the out-door preacher had the story of the Cross to tell in all its simplicity. This had to be done by attractiveness of manner, in the fewest words and in the smallest space of time. The audience probably came out with no intention of listening, their interest had to be arrested and retained. It would be well for the preachers to study classes. The man who could estimate the different characters before him, and adapt himself accordingly, would be more likely to succeed in reaching their understandings and hearts. Protracted arguments were not to be thought of. Short pithy sentences and engaging anecdotes should be used. The style and manner of the preacher should be free from pulpit solemnities, doctrinal terms and definitions, and without a tone or twang. It should be the earnest natural talk of one who believes he has something good for his fellow-man. The introduction should be of a character to interest at once. Passing events, things of every-day life, anecdotes, etc., may all be used to attract, and pave the way almost unconsciously up to the broad catholic, evangelical truths which alone should be dealt with. This may be done in tenderness and sympathy, but withal in a homely, engaging manner; whatever borders on the grotesque must be avoided. Let the people see that you sympathize with them, and believe in their good as well as bad qualities, that they oftentimes yearn to do better. There must be an absence of disquisition in the substance of the preaching. The memory should be stocked with good thoughts, expressed in the universal language of men. After all, skill or art will be of no avail without much intercourse with and dependence on God, without the guidance of the Holy Spirit and faith in Christ crucified. The address, of which the foregoing is a brief and necessarily imperfect outline, occupied more than an hour in delivery, and was listened to with relish and attention. It is to be hoped that its results may be much efficient service for God in our streets and parks during the ensuing summer. The secretary announced that the annual meeting will take place (D.V.) on Tuesday, June 23rd, and the meeting concluded with prayer. —*The Christian.*

Miscellany.

—James Pascoe, Toluca, Mexico, March 12th, in the *Christian:* The past twelve months have witnessed an astonishing progress made by the gospel in Mexico, and particularly so in this neighbourhood. But at the same time the Popish priests have worked by cunning and by force to check the onward march of God's word. Some priests work with great subtlety, even to pretending to side in a measure with Protestants; others openly foment revolutions, and incite the people to shed innocent blood.

Not quite twelve months ago our Protestant brethren in Capulhuac, a village six leagues from here, were set upon in the streets by a mob of armed Catholics, and one poor brother was assassinated, others being seriously wounded. Soon after this, in October last, the great commotion against us here in Toluca took place, and which event I see you have taken notice of in No. 205 of the *Christian.* The Lord graciously shielded us through that storm. A few weeks after, in the same month, a band of armed Catholics assaulted the house of one of our brethren in Metepec, a town about four miles from here; they brutally wounded him, left him for dead, and sacked the house. In November the priests raised a revolt in a large town (Zinacantepec), two leagues from Toluca. The cry of the fanatics was "Death to the Protestants!" and three men were savagely murdered. A week after, the priests raised another revolt in Tejupilco, a town of this same State, and there also lives were massacred. But in these latter cases, although all the fury was directed against Christ's followers, the blows actually fell on Romanists.

We have now to lament another barbarous murder, and this time the blow has fallen on an American brother, the Rev. J. L. Stephens, of the Congregationalists. Poor Stephens was labouring for the gospel in the town of Ahualulco, about twenty-five miles from the city of Guadalajara. He began working only this year. The Roman Catholic cura incited his people to "cut down the tree evil" as he designated the gospel work, and about two o'clock on Monday morning, March 2, a band of 300 armed Catholics, aided by a force of soldiers, attacked Stephens' house, broke in the door, robbed and destroyed all they could lay hands on, and most savagely assassinated our poor brother, mutilating his body, and literally hacking his head in pieces.

This terrible crime has caused great excitement. The American Consul, General Foster, is doing his best to obtain justice. The Mexican Government appears active and in earnest; the Cura of Ahualulco is under arrest, and we are waiting anxiously to see whether the authorities will wink at this crime, as they have done at all other such crimes, or whether a timely check will be put to such barbarous deeds.

The preaching of the gospel has roused a bitter and growing hostility in Mexico. The laws of the land are favourable to us, but they are generally treated with indifference, and openly defied and broken by the Romanists. At the same time, the gospel advances and gains ground, although it would seem that we shall have to experience fierce persecutions, and even bloodshed, before the Word of God shall prevail throughout the land, and every man be able to worship God in peace and security.

We seem to be back in the olden times of persecution, and such must ever be the case where the abominations of Rome are allowed to have free scope. Even old England is fast drifting Romewards. The people seem not to recognize in their Ritualism, and incense, and crosses, and confessions, and all similar pantomimic appurtenances, the veritable horns of the seven-headed beast of Rome. England is now—at least, so she appears to us—more Popish than Protestant. Those who do not bow the knee to Rome have waxed very very loose in their love and allegiance to Christ; and, indeed, many of our leaders, who occupy the high places, and ought to set the people a *Protestant* example, act the very opposite, and make many blush and many weep, when we hear of their diligence in trying to serve mammon and Christ at the same time, and withal giving by far the greater share of honour to mammon, whilst the Lord's gospel and the Lord's day are mocked, and despised, and treated as things of naught.

From the Rome-cursed land of Mexico, whence the blood of martyrs still fresh cries to God in testimony against the Romish Antichrist, we send you a warning voice. Popery is making Englishmen drunken with her witchcrafts. Just now the harlot is among you in her holiday garb of scarlet and gold, pearls and precious stones, with her banners and processions. She is now working "with all deceivableness of unrighteousness;" but English Protestants have only to let her work a while longer, and ere long Protestant blood will again be shed, as it is being shed so frequently here in Mexico. *Now* is the very time when the Lord's warning voice *ought* to be heeded by all who love Him and bear his name—"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

—The *Christian Union* answers thus a correspondent who asks it what it thinks about the perdition of the wicked:

If the Sphinx should ever shake off the sands of the desert, and break the silence of ages by giving out that it would dispense to the world the wisdom it had accumulated by meditation—the wisdom that silent people are supposed to possess in such abundance—we are sure that the first brace of questions asked of it would have reference to the perdition of the wicked. Most people have a keener interest in this subject than almost any other; they certainly feel a more lively interest in it than they do in questions relating to their own duties in this life. We answer; First. That there is a perdition of the wicked plainly taught in the Scriptures in various figures of speech. Secondly. That, while the fact is plainly taught, the nature of retribution in the next life is left in obscurity, and that here, as elsewhere, the assurance of dogmatists has always been in proportion to their ignorance and the obscurity of the subject. The more difficult it is to attain to certainty about anything, the more vehemently will men maintain their opinion about it. Thirdly. That perdition will probably consist more in *what* men are than *where* they are; it shines out of the eyes of many men even in this life. And Fourthly. That hell is a very bad thing, make it what you will. *Keep out of it!*

—*Advance:* A correspondent states that Rev. F. P. Hammond, with twenty-nine workers from St. Louis, left that city for Hannibal on the 8th inst., on a steamboat, and held meetings at many of the important landings on the way and on board, where crowds unused to hearing the Word were reached, and some of them savingly, by the messages of life. His four days' meeting in Hannibal aroused the whole city, no place being large enough to hold the crowds, two or three churches being occupied at the same time, besides open-air meetings. The way was prepared for his success by the interest that has existed in the various churches in the city during the winter, which, with their pastors, cordially co-operated with him. Hundreds have been led to Christ, and there seems to be no abatement of the work.

—*Advance* (Chicago):—A gentleman of this city mentions a fact that illustrates how the temperance movement has "taken hold" in Ohio. The other day he met on the street an acquaintance whom he had not seen for some years, and inquired after his present business. He replied that he had been travelling for three years past, for a Louisville, Ky., wholesale liquor house, through Southern Ohio, but that the women had prayed him out of employment, so much had they reduced the sales of liquor in that section, and added that several other travelling agents in similar business had also been thrown out of work.

It can hardly be expected that this demon of intemperance can be cast out without desperate throes of fierce rage. The discouragements are many; the enormous traffic, the great number of respectable drinkers, the indifference of Christian people, all these are a combination of forces hard to resist. But public sentiment is slowly becoming aroused, and we have reason to believe that the popular verdict in regard to this whole matter is silently changing. Encouraging items are brought in at almost every meeting, small in themselves, but, like straws, telling which way the wind is blowing. From one liquor house five men have been discharged on account of the falling off of trade. One man said, "I love my liquor and hate to give it up, but now, when I start for a saloon, I look right and left to see if there are any women round. I have no fear of any bad effects of drink upon me, for I can control myself, but I'm ashamed to be seen going into a saloon."

It may be some hearts failed when the Common Council rejected the petition of the women against repealing the "Sunday Liquor Law." Said a woman who went to the Common Council, "As I passed through that crowd of howling, blasphemous men, and thought how intemperance had destroyed God's image and reduced those made in his likeness to beastly deformity, I felt a new strength and purpose for this work. I believe we were guarded not only by God, but by the spirits of all holy saints and martyrs, who were about us 'a great cloud of witnesses.' As I sat in that Council and listened to their insolent language, I was conscious of the presence of my sainted mother soothing and sustaining me, and neither the derision within that Chamber nor the tumult around it moved me to fear or discouragement." Said another, who waited with those who were praying in the Clark St. Methodist Church, "As I thought of the peril of those I loved, and heard the hooting of the rabble as it came now and then to my ears, I thanked God that I could trust them in his hand, and that he filled my heart with an infinite pity and sorrow for those who were fighting not only against purity and right, but against their own souls; and I am sure, from the prayers offered, that other hearts were moved in a like manner."

—*Christian;* Woolwich: For the last two

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months a deeply interesting series of meetings have been held in the hall, and upwards of 100 people profess to have received spiritual benefit. Many have professed conversion to God, but it would be premature to speak of numbers or results. One very interesting feature in these services has been the hearty co-operation of Christian workers of all denominations. Colonels Travers and Young, Captains Frobisher and Clarke, with Rev. D. K. Quarterman (all of the Church of England), and the Rev. R. Balgarnie (Presbyterian Church), have generally taken their turn in presiding, or some part in reading the Scriptures and devotions. The addresses by Ned Wright have been singularly clear and impressive. Many have been seen in tears while he preached Christ, and "reasoned of righteousness, temperance, and judgment to come." Rarely have less than fifty or sixty, sometimes upwards of one hundred persons, old and young, remained to the after-meeting to be spoken to and prayed for. These things are new in Woolwich. Let us hope they will never be old.

—"A correspondent of the *Church Herald* who seeks to vindicate the practice of confession in the Church of England thus writes as to the extent to which it now prevails: "'My own confessor, a grey-haired priest who has heard confessions for twenty years, receives yearly about a thousand penitents of all ages, ranks, and of both sexes; and it is for them as for myself that I am able to answer; and this comparatively small number might in London alone be multiplied by ten, perhaps by much more.'"

—"What we are doing for Ireland is forcibly put in a *Times* article thus:—

"'At this moment the general body of British tax-payers are lavishing immense sums annually in maintaining and spreading not only the Roman Catholic doctrines of a former age, but also the new tests of orthodoxy and the new objects of divine worship lately invented by our ingenious neighbours across the British Channel. Shocking as the pretended revelations of Mary Alacoque must be to all simple Christians, the whole British people are now instilling them into the minds of the rising Irish generation by means of State-paid schools abandoned to the absolute control of the priesthood, and we are told now, in a way not to be mistaken, by archbishops and bishops, that unless we do this, and more also, we may expect to find Ireland a difficulty, if not a foe, in any question of national safety or honour.'"

—*Evangelical Christendom:*

TWO IMPORTANT CENTRES OF EVANGELIZATION IN ROME have been lately secured. For the Waldenses the Rev. Dr. Stewart, of Leghorn, has purchased a large building in the Corso for 9,000*l.*; and for the Free Christian Church the Rev. Mr. McDougall, of Florence, has bought a large property, costing 8,000*l.*, opposite the Bridge and Castle of St. Angelo, on the great thoroughfare to the Vatican. I expressed last year my earnest desire in your pages that these and other evangelistic purchases might be at sufficient distance from one another, and I am happy to say they are so, and have the Wesleyan premises at an equidistant point between them. I trust that our English and American brethren, who are both in the fields as purchasers, will avoid locating themselves too close to either of these important centres of evangelistic activity.

The American Methodist Episcopal Church has lately broken ground vigorously in Italy, under the care of the Rev. Dr. Vernon, who resides in Bologna. Places of worship have been opened, and evangelists settled at Bologna, Milan, Florence, Rome, Ravenna, Forli, and other places.

Death has been busy thinning our ranks. The Waldensian evangelist in Leghorn, Signor Rostagno, has been struck down, as also Dr. John Maxwell and the Countess Morrocchi, sister of Count Guicciardini.

The question of

EVANGELICAL SCHOOLS IN ITALY

begins to occupy attention, and it is worthy of it. The Waldenses propose a conference of teachers, and the Free Christian Church has nominated a commission. This important matter is rapidly maturing for settlement, and I shall shortly return to it.

THE ITALIAN BIBLE SOCIETY

has been unable to hold its annual monster meeting in the Argentine Theatre, owing to the opposition of the Roman municipality. At these gatherings Admiral Fishbourne and his committee very properly try to secure representatives from the various churches and towns of the peninsula. This year the meeting was addressed by the Roman evangelists in the large Scotch Church, and, from all reports, it seems to have been a great success. The society has done good, not only by printing the New Testament, but by calling the attention of the public to the value of the Scriptures. It has a large balance in hand for further operations.

The Waldenses have lately secured and solemnly opened for public worship an old Roman Catholic church in Messina; whilst the Wesleyans are erecting a splendid church and school-house in Naples, and a church on their own school property in Padua.

A law for the suppression of duelling is before the Italian Parliament, and the Government perseveres with the stringent law in regard to civil marriage, heavily fining priest, rabbi, or pastor who shall celebrate this rite either without or before the civil and legal form has been attended to, despite the daring protest of the Lombard bishops addressed to the King, and threatening that they will never submit to such a law.

TWO NEW JOURNALS

have appeared in aid of the Evangelical movement. One hails from Trieste, and is edited by the Jewish missionaries among the Italians, Messrs. Cotter and Arias, and is entitled *L'Accordo;* the other, called the *Civiltà Evangelica,* is edited in Naples by the eloquent Wesleyan preacher Ragghianti, who is called the Gavazzi of Southern Italy.

TELEGRAPHIC NEWS.

Paris, May 29th: The Assembly reassembled today: no ministerial declaration was made. Several of the Paris papers allege that it is contemplated at Madrid to propose one of the German princes as a candidate for the Spanish throne.

London, 29th: The subscriptions to the Mansion House Famine Relief Fund now amount to £110,000.—*Obituary:* General Frederick Young.

30th: An article has appeared in the *Nord Deutsche Gazette* declaring that Belgium is awakening to the fact that France would attack her in case of war being declared with Germany. This subject is being much discussed by the French press, who however scout the idea, and affirm that the policy of France is peaceful.—Prince Gortschakoff has invited the great powers to a Congress to be held at Brussels with the object of discussing international law during the time of war as affecting the treatment of prisoners.—The Army Purchase Commissioners' Report has been issued. It recommends the immediate payment of £450 to every officer who entered the army before the abolition of purchase, and the right to dispose by will of the balance of the value of his commission.

1st June: In the House of Lords the Marquis of Salisbury is introducing a Bill to amend the Law relating to the Council of the Viceroy which increases the number of ordinary members to six, which number can be reduced at any future time. A member to attend specially to the Famine is to be appointed under this Act, and to bear the title of Member of the Council for Public Works. The new Bill purposes that the Viceroy shall make rules to conduct business, as under the Indian Councils' Act of 1861. The present Bill does not affect his power. Ordinary Members of Council are eligible for membership of Council at either Madras or Bombay.

New York, 1st: M. Rochefort has arrived here; a reception was offered him but was declined. In a letter he has published, M. Rochefort justifies the burnings, executions, and other acts of the Commune, describes his suffering in exile, and denounces Marshal MacMahon.

London, 2nd: In the House of Lords last night, Lord Sandhurst, in moving the returns relative to the Army, deprecated the present system of recruiting, and suggested recruiting for the Militia alone, and drawing therefrom for the Line. The Duke of Cambridge urged caution in dealing with the question, and said that he favoured close connection between the Line and the Militia, but was adverse to the cessation of Line recruiting. Earl Pembroke and the Duke of Richmond replied, that owing to their short tenure of office, Government were unprepared for any scheme to alter the present system of recruiting, but were collecting information on the subject.—The Commons have negatived a motion brought forward by Mr. Torrens that before the permanent removal of officers from active service the option should be accorded them of having their case adjudicated by a court-martial.—The Mansion House Committee have remitted a further sum of £20,000 to Calcutta. Sir George Campbell at the meeting gave reassuring explanations with reference to the Famine.—The Chinese are threatening to invade Kashgar and Kuldsha. Russia in concert with the Ameer is preparing for defence.—*Obituary:* Major-General Egerton.—The following appointments to the Order of the Star of India have been gazetted:—*To be Knights Commanders.* Robert Henry Davies, Colonel Richard Meade, Colonel Lewis Pelly. *To be Companions.* The Hon'ble Ashley Eden, Vernon Hugh Schalch, Rajah Romanath Tagore.

3rd: The Lords have read a second time the Bill abolishing Church patronage in Scotland.—The German Press ridicule the idea recently circulated among the Paris papers that the candidature of a Prussian prince for the throne of Spain is contemplated at Madrid.

PASSENGERS SAILED.

Per Str. *India, 1st:*

For Genoa.— Mr. Ignessa; Mr. Sardi; Mr. Gaspirini Nicola; Mr. G. B. Ligalupi; Mr. Meiffre; Major Ross; Mr. George Brooks; Miss George Brooks; and Mr. and Mrs. Bouneville.

For Suez.—Captain Martinolich and Miss Skinderoghlu.

Per P. and O. Str. *Gwalior, 5th:*

For Southampton.—Mrs. Sadler; Mrs. McGill and four children; Lieut. Vaughan; Captain Robertson; Mrs. Brown; two Misses Brown; Mr. R. H. Waller; Mr. C. M. Ford; Mr. and Mrs. C. M. Macdonald and infant; Major and Mrs. Fraser and infant; Mr. T. Price; Mr. Edward Garnham; Mr. and Mrs. R. Mor[illegible]; Mr. G. W. Forrest; and Mr. J. W. Towney.

For Brindisi.—Mr. H. Prince; Mr. F. W. Mitchell; Mr. W. C. S. Padday; Mr. P. Wolff; and Mr. A. Bruce.

For Venice.—Major N. B. Thoyts; Major G. C. Grant; Major Charles Grant; Mr. G. P. Robinson; Dr. W. E. Caird; Mr. S. G. Bird; Mr. Fulton; Mr. Keir; Mr. G. Peterson; a gentleman; Mr. W. B. Farr; and Mr. W. F. Peel.

For Aden.—Mr. John Camfield.

PASSENGERS ARRIVED.

Per P. and O. Str. *Golconda, 3rd:*

From Southampton.—Capt. and Mrs. Samuels; Lieut. and Mrs. Campbell and three infants; Mr. J. F. Bevan; Mr. E. Sparling; Capt. Ruttledge; Mr. J. Colebrook; Lieut. J. Dunne; Mr. A. H. Sparling; Mr. H. Cummins; and Lieut. Apthorp.

From Brindisi.—Miss Haggard; Surg.-Major P. S. Turnbull; Major Lindsay; Mr. T. Bosanquet; Mr. L. O. Taylor; Mr. A. Don; Capt. Mayne; and Mr. H. Stead.

From Venice.—Capt. and Mrs. Birch, and Major Robertson.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

WYATT—SMITH—May 30th, at Panchgunny, by the Rev. W. L. Eames, Ellen Marlow Smith, to Alexander George Wyatt, of the Topographical Survey.

DEATHS.

BUTLER—May 24th, at Aden, Charles Dudley St. Leger Yates, the child of Captain Butler, Bombay Staff Corps, aged 17 months.

ROBERTS—May 28th, at Love Lane, Byculla, Emily Julia, the beloved wife of Mr. N. Roberts.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received May 16 to May 31, 1874.

J. Rees, 1874, Rs. 10; C. B. Sharman, Aug. 7th, 1874, Rs. 2; Mrs. Hannah, April 1st, 1875, Rs. 8; T. Glover, March 31st, 1874, Rs. 2; J. Powell, June 30th, 1874, Rs. 5; Rev. Dr. Lansing, Aug. 1st, 1874, Rs. 10; J. Legg, Feb. 10th, 1875, Rs. 9-10-0; Mrs. Chas. A. Smith, April 18th, 1875, Rs. 12-5-4; R. E. Bickerdike, April 12th, 1875, Rs. 36-5-4; G. Phillips, April 3rd, 1875, Rs. 10; J. A. Bennett, Aug. 22nd, 1874, Rs. 2-6-6; Rev. J. S. S. Robertson, 1874, Rs. 40; C. Banks, April 12th, 1875, Rs. 8-0-0; Rev. W. J. Gladwin, May 3rd, 1875, Rs. 9-10-0; Mrs. Holland, March 1st, 1874, Rs. 4-13-0; Col. E. Phayre, April 6th, 1875, Rs. 19-4-0; Capt. Grierson, Nov. 17th, 1874, Rs. 8; Rev. B. Pudmanji, 1874, Rs. 9-10-0; R. Hilton, April 1st, 1875, Rs. 8; Col. J. Keer, March 14th, 1875, Rs. 9-10-0; Capt. J. B. Lawrence, 1875, and 1874 to 1875, Rs. 51; Mrs. Kenderdine, 1874, Rs. 10; A. Wright, Nov. 15th, 1875, Rs. 9-10-0; Rev. W. Robb, March 1st, 1875, Rs. 10; C. Beyts, April 12th, 1875, Rs. 8.

Advertisements.

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